*563 631 212 Moslems because such scholarly incentives as exist among them consist mainly of acquiring a modicum of ability to read the Koran in Arabic.

*563 562 779 The influence of Islam on the status of women appears to be somewhat less baleful. Sinkiang Moslem women generally enjoy more freedom than their sisters in Islamic countries of the Near East, and those who belong to the Chinese Moslem community rank high in this respect. The institution of purdah, for example, does not exist among them.

*563 779 186 668 [602] The most marked influence of Islam among the Chinese has been as a political force, to unite those of Moslem faith against Chinese not of the faith. Chinese Moslem society is even stronger in patriarchal authority and clan loyalty than "heathen" Chinese society. The principle that well-to-do members of a clan have a responsibility for the welfare of their poorer distant relatives, as well as advantages over them, is given a heightened authority among Moslem Chinese by the feeling that they form a minority which must keep its ranks closed; whereas among non-Moslem Chinese, the precept is often honored but not conscientiously observed. In times of civil war and peasant rebellion, especially, Moslem war lord armies normally combine military discipline and community loyalty: they are not merely troops and officers, but clansmen and chieftains. Even in periods of widespread peasant unrest, therefore, the leaders of the Chinese Moslem communities are usually able to lead Moslem peasants against both non-Moslem peasants and non-Moslem landlords. Often what starts as a Moslem peasant revolt is taken over by Moslem landlords and converted into a movement to expand the whole Moslem community against the non-Moslem community, and to prevent the Moslem community from being infiltrated either by Chinese nationalism or by ideas of social revolution.

*563 578 186 The essentially nonreligious character of the internecine wars among the two main groups of Chinese in Sinkiang, however, in spite of the appeal to Islam in closing the ranks of the Chinese Moslems, is indicated by the failure of the Moslem Chinese to establish anything more than temporary alliances with their co-

S
563 leaders from every five-tent group meet on problems of
622 importance such as taxes, Oirat-Chinese relations,
628 internal administration, new regulations and laws, etc.
This assembly of a tribe is called in Oirat: xurug.

S
792 Lamaseries function as marketing centers and these are
443 the only places where non-patrilineally-related people meet each other in order to trade their products and where they go for religious festivals.

S
563 There are slight differences in herd ownership and
619 management between the various tribes of the Western
233 Mongols. (They call themselves the "Dörwön Oirat" (or
422 "four Oirat") or Ulan-Zalatan ("those who wear red tassels on their hats).) The main tribes of Western Mongols are the Torguts, the Dörböts and the Ölöts plus the Oirat proper.

S
[602] Some tribes merge the herds of related and non-related
[609] individuals while others do not. The basis for different types of economic activities is the "non-kinship-relationship."

S
563 Some Western Mongolian tribes came in contact with
177 other peoples more than other tribes did, in the course of history, with the result that customs, usage, and tradition
S
[184] underwent slight changes. Nevertheless, the pattern of authority, of inheritance, and the fact that the extended family represents a basic functional unit for purposes of taxation, exogamy, election, etc., are by and large the same in all tribes.

N
The Salars:

563 In the Chinese province of Kansu are found three classes
794 of Moslems. There are those who have descended from the merchants on the old trade route from China through Persia to Arabia; another group has evolved from the Uighur branch of the Hun family; and finally there are the Salars. The Salars are of pure Turkish origin and are among the latest arrivals in China.

N
[197] To their new home the Salars brought with them the original Turkish language and to this day that is their spoken
N
[191] language. The men have learned just a few words of Chinese and the women hardly any. This is one of the indications of a
N
563 lack of assimilation which is characteristic of the Moslems
794 in the west of China. Thus there is a general similarity among
177 the Moslems of Kansu and a dissimilarity between them and
184 Moslems further east. With the progression eastward assimilation of Islam to the Chinese way of life increases to the extent that finally the only difference is the abstinence from eating pork.

This difference in the degree of assimilation can be attributed to four factors: the Moslems in the east have been exposed to

614 563 common migrations, and military alliance, was forced to unite into a large grouping. Clan solidarity is extremely strong. Even after the old tribal constitution was abolished in Soviet Russia, workers of the same kholkhoz felt they belonged to a new clan and observed clan exogamy, which, in this case of course, had no genetic basis.

The oldest clans emerged many centuries ago and were named after totem-animals, or after famous tribal leaders (e.g., Özbeg Khan after whom the Uzbeks are named). Some of the Kirghiz clan names of totemistic origin are bugu "stag", sary bagish "yellow elk", chong bagish "great elek", etc. Among Turkomans one finds many clan names of totemistic origin, e.g., ak okuz "white ox", qara okuz "black ox", ailar "bear", burgut "hawk", due "camel", kulan "wild donkey". The aul, great-aul and clan are all connected by [602] [621] blood relationships real or imagined. The feeling of kinship is highly developed, and manifests itself in mutual assistance in military activities and in cases of cattle losses due to theft, disease, or lack of precipitation.

The clan assumes joint responsibilities for the welfare of the whole group, in general, and for the deeds committed by individual members of the clan. [672] [681] [423] [565] The clan also takes collective action in cases of theft or murder suffered by any clan members. Grazing land is never individual property but belongs to the aul, great-aul or clan. Bäks and khans form the nobility which is called aq stiyek "white bone" in contrast to the commoners who are called qara stiyek "black bones".

563 565 Most members of the nobility claim to be descendants of Chinghis Khan and a considerable number of the bäks and khans undoubtedly belong to the old steppe aristocracy. However, a wealthy patriarch, with a reputation for being a fair judge, who was chieftain of a numerically rich aul or great aul could become a tribal leader by popular consent.

The white bones regard marriage between white bones and black bones as unsuitable.

[569] In addition to the white bones and the black bones there exists a third stratum, consisting of descendants of slaves who were officially freed during the middle of the last century. They do not own herds, not even single heads of cattle, but function as shepherds, farmhands, servants, etc. However, some cases are known of poor farmhands (after the abolition of slavery in Russia in 1857 which affected the tribes living athwart the Sino-Russian border so that they too decided to abolish the institution of slavery about 1869) gradually acquiring cattle and therefore ascending into the higher stratum.

563 622 The Kirghiz are not ruled by a bäk or a khan, but by elders whose functions, however, are identical with those of the bäks and khans. The elders "manap" are elected by popular acclaim, and they, in turn, fall under the leadership of an aga-manap

/Sedentary Moslems of Sinkiang/

563 593 early age, and during their stay at home they are occupied in different phases of the household.

563 592 565 184 The families of the lower classes often comprise economic units, particularly among the farmers, artisans, and small merchants. The family as a whole is engaged in the economic tasks of gaining a livelihood. The father trains his sons to assist him in his profession, and eventually to take over and inherit their father's place. The father thus need not hire any assistants, but gets the necessary aid from his own family. Usually one son stays with his father, while the others, when they are old enough to establish their own households, go and seek their fortunes elsewhere. But while belonging to the nuclear family, all the sons participate in the economic activities.

The well-to-do families do not, as a rule, comprise such units of production. Some of the sons may be studying and training for future positions as officials, while others may actively participate in their father's business.

563 592 565 184 86 [801] Most families in the lower brackets, i.e., the majority, cannot afford to send their sons to schools; they cannot afford the fees, nor spare the time in which their sons might be participating in the economic activities. Thus the family takes upon itself the additional tasks of educating the children and teaching them the religious customs and rituals, and social manners. The child learns how to perform the most basic rituals of the Moslem religion, to recite a few prayers in Arabic, and to behave according to the local social customs and standards.

563 602 Larger kin groupings are hardly existent among the Turkic sedentary population of the Northwest. Since the family unit's ties are so loose, it is impossible to maintain relationships with relatives who do not belong to the immediate family. No ties of everyday life keep them together, and no economic obligations are required from relatives, other than the most immediate ones. In the well-to-do families, there might be some additional ties involving property and inheritance, but otherwise there is little closeness in the relationships of the members of the clan.

563 593 684 [593] [586] [587] The immediate family is the only social unit to which the individuals feel loyal and attached. However, under the circumstances, these attachments are not too strong. This may constitute one of the main reasons that adultery and lack of loyalty to a spouse are not as severely regarded as they are by the orthodox Moslems. With the loose laws of marriage and divorce in Sinkiang, many incidents of possible adultery are prevented because the husband and wife are able to attain a legal separation and remarry. Where cases of adultery do occur, the women are the main subjects for punishment. The husband of an adulteress is entitled to punish his wife and to cease to treat her kindly. There is not much that a woman can do to a man if he has switched his loyalty.